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LUMINARY & ADVOCATE.

LEXINGTON, JANUARY 12, 1831.

THE SABBATH.

The following excellent remarks on the Sabbath are from a Sermon preached by Rev. Dr McMurray of New-York. on the 11th November. the day observed as a season of humiliation and prayer, in view of the violations of the Sabbath in our land.—*Bost. Rec.*

There is indeed reason to fear that secret combinations are forming, for purposes dangerous to our liberties; but they are not by the friends of the Sabbath.—Their measures have always been open, and their objects plainly avowed; but they are by those who would wish to subvert all those institutions which have for their object the order and well-being of society. It is not merely laws to prevent the violation of the Sabbath, to which these disorganizers are opposed, but all law which restrains their licentiousness, and which defines and guards individual rights.

The danger in this country is not that religion will be established by law. The true friends of religion would not have such an establishment if they could. All past history shows, that religion has always lost more than she has gained by an alliance with state policy. It was not the design of the great Author of our religion, that his cause, which, at its introduction, made its way in opposition to the kings and potentates, and governments of the earth, shall ever be indebted to their aid for its support or propagation. Christianity never became allied with civil government, until she became in a great degree corrupt; and her pure and holy spirit has always in a great measure deserted the church, the rites and the ordinances of which have been established by law.

But even if some should desire such an establishment, it is impossible that it should ever take place, and the idea of danger is utterly preposterous. Which of all the numerous religious denominations, many of which are almost equally balanced in numbers and influence, could ever succeed in securing an establishment for themselves, against the certain opposition of all the rest, each one of which, if any benefit were to be derived from such a measure, would consider themselves as possessing an equal claim? and especially when we take into view the large proportion of those who take no interest either in any of the religious denominations or in religion in any form.

No! the danger is not from this quarter; and those who make the loudest clamor on the subject, know perfectly well that there is no danger of a religious establishment, or a union of church and state, in this country. But there is danger to be apprehended from a union of a different description. The Christian part of this community has reason to tremble at the danger which threatens religious liberty, from the ascendency of infidelity. We venture to predict that if ever there shall be an infringement of liberty in this country, it will not be by the imposition of a religious establishment, but it will be an encroachment on the right of Christians to the free enjoyment of their religion.—An attentive observer may even now see in operation the elements of such a result.

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At the first organization of our government, and the arrangement of its different departments, there was no mail either conveyed or opened on the Sabbath-day.—And for several years the post-office department, like the others, so far acknowledged the Sabbath, as to suspend its ordinary operations. But about the commencement of the last war with England, it was, it seems, thought necessary, that the post-offices should be opened in some of the principle places on the Sabbath, as well as on other days; and this arrangement has been extending, from time to time, since that period. Many friends of religion and morality thought this an unnecessary infringement on the religious feelings of the community, and calculated to occasion disturbance and interruption, especially where the mails were opened in the very vicinity of congregations assembled for public worship; and considering whatever ostensible reason that there might be for it, in a time of war, that the return of peace seemed to remove the occasion for its continuance, they availed themselves of a privilege which our free constitution allows and secures to all its citizens, and respectfully petitioned the proper authorities to repeal the laws requiring the transportation and opening of the mails on the Sabbath day. Accordingly great numbers of petitions were sent to Congress from all parts of the country, with numerous subscribers of the most respectable names, both in church and state. Yet from the simple exercise of this constitutional right, has gone forth a clamor from one extremity of the country to the other, that the civil liberties of the republic are in danger from a combination to effect a union between church and state!

By presenting their petitions to Congress, the friends of the Sabbath violated no principle of the constitution. They committed no encroachment on the rights of their fellow-citizens; they asked for no law enforcing the observance of the Sabbath on others; they merely performed a duty to themselves, and exercised a right secured to them by the constitution, to ask for a repeal of a law, which compels men to violate the Sabbath; which they conceived to be an unnecessary interference with the rights of conscience, and from its immoral tendency, calculated to injure the best interests of the country.—The petitioners have reason to complain, that while in the legitimate exercise of their rights, they met with misrepresentation and reproach from the very source to which they applied for redress; and in the manner in which this subject has been treated, the heat and excitement it has occasioned, and the bitterness with which some speak in reference to those who have brought it up, I think can be distinctly perceived, the workings of that spirit of infidelity which, wherever it has possessed the power, has oppressed and persecuted the Christian religion.

It may be remarked with regard to the opening of the post-offices on the Sabbath, that it is the only instance in which the law of the land absolutely requires the transgression of an express law of God: and that it is an innovation on the original organization of our government. There was a succession of years in which no such thing was found to be necessary. It is the first step towards encroachment on the Christian institutions of our country, and it would be altogether an anomalous case, if it should be the last. Some emergency may, ere long, arise, which may be thought to sanction another, and another, and each when taken, like the present, not to be retraced.

Our constitution, it is true, recognizes no religion expressly; but it does, and must explicitly. This *is* a Christian land, and ours *is* a Christian government. It is absurd to talk of the Pagan, the Mahometan, and the Jewish religions being here, on the same footing with the Christian religion. Our representatives, when they take their seats in the halls of legislation, do not swear to be true to the interests of their constitutents and to the constitution; nor do our executive officers, when they assume their places in the cabinet, swear to fulfil the duties of their high trust, on the Koran; nor do they kiss an image of wood or stone. No; they take their oaths on the *Christian's* Bible; and they swear by the Christian's God; and the God of the Christian and of the Bible records their oaths. And if we should hereafter see the offices of the executive departments in operation, and the halls of legislation open, and our courts of justice in session on the Sabbath; and if, as they successively occur, any should presume to remonstrate or petition, the cry of *priest-craft—a religious establishment—the union of church and state*—is only to be raised, and their mouths are stopped.

The editors of the New-York Observer have received a series of letters from the Rev. Daniel Temple, of Malta, on the subject of Popery as it exists at the present day, in the countries on the Mediterranean. We present below the first of the series.—*N. Y. Obs.*

LETTERS ON POPERY.---NO. I.

Malta, July 13, 1830.

Messrs. Editors—During my recent visit to the United States, I was very often constrained to regret the limited information generally possessed there, even among the best informed persons, with whom I had the happiness to be acquainted, on the subject of Popery, as it exists at the present day in the countries bordering on the Mediterranean. It seems to me peculiarly desirable that its real character, as it actually appears at *home*, on its native soil, where it is not ashamed to be seen without a veil, should be known and read of all men. Were this the case, I am persuaded that not only all truly devout and pious persons, but that all others also, who cherish any sincere regard for *whatsoever things are pure and lovely and of good report*, would cease to speak of it even in the most measured terms of approbation.

None who are acquainted with the Papal church, as it exists where its influence is least obstructed, can fail to feel, if they will not acknowledge, that her character is exactly drawn in the graphic and glowing language of the Apocalypse: "Mystery, Babylon the great, the mother of harlots and abominations of the earth."

I have long wished to see her real portrait, drawn by some able and faithful hand, laid before the eyes of my countrymen; and though I cannot flatter myself that I am capable of doing justice to such a portrait, still I am desirous of sketching some of its most prominent outlines, which are too obvious to escape the notice of any one, who visits these parts of the world.

As far as I had opportunity to learn, it seemed to be the prevalent opinion in the United States, that Popery in the days of Luther and in the nineteenth century, are not the same thing. In a very few unimportant particulars it may be true that they are not the same; but in the most material respects, Popery is now what it was then. Its tremendous power, which then "*shook kingdoms and made the earth to tremble*," is broken and gone, it is true; and oh! what a felicity had it been for the world, if its superstition and presumption and impiety had passed away with its power. But it has not been so.

In attempting to present to your minds some limited and imperfect idea of it, (for limited and imperfect it must necessarily be,) permit me to begin with *indulgences*. My remarks will be confined principally to this island of the shipwrecked Apostle.

Over the door of the Franciscan church, situated in Strada Reale, the principal street in this city, there is written in large characters the following sentence—"Indulgentia plenaria, quotidiana, perpetua, pro vivis et defunctis." That is, full indulgence, daily and perpetual for the living and the dead!

On the principal festivals you may see at the door of almost every church a board hung out, upon which is written, Indulgenza plenaria! The Franciscan church, I am informed enjoys the privilege of granting indulgences on all days, without exception; while the others are permitted to dispense them only on the festivals.

In various parts of the city your attention is arrested by notifications of this effect, written for the most part on the pedestal of some saint's image: *Forty days indulgence to all persons who shall recite devoutly a Pater Noster, or an Ave Maria*, in some particular church, or before the image of some particular saint. The Pater Noster, and Ave Maria, you know are the Lord's Prayer, and Hail Mary, Mother of God, &c. &c.

But what is the import of these indulgences? you will naturally inquire. Originally they seem to have been nothing more than the remission of the temporal pains and penalties imposed by civil and ecclesiastical laws; in process of time, however, the Roman Pontiff, taking advantage of the ignorance or superstition of the people, usurped the prerogative of pretending to abolish all punishments whatsoever due to transgressions, both in the present and the future world. This prerogative, we are informed, was employed, for the first time, in promoting the crusades to the Holy Land, and succeeded so admirably well, that it was very often exercised afterwards for the purpose of gratifying the ambition and avarice of succeeding Pontiffs.

Fra Paul Sarpi informs us, in his History of the Council of Trent, that the nature of indulgences had been so little considered, before the times of Luther, that very few understood what they really were, or knew how to defend them. The current opinions concerning them were extremely various. After they had been vigorously attacked, however, by that bold reformer, it became necessary both to define and to defend them. After considerable angry discussion and controversy, it was at length determined that there actually exists, in the possession of the church, an immense treasure of merit, composed of the pious and virtuous deeds, which saints had performed, beyond what was necessary for their own salvation, and which is therefore, in the shape of indulgences, applicable to the benefit of others. It was, however, objected to this view, that as the merits of saints are finite and limited, there is danger that this treasure may be exhausted; it was therefore resolved, that the merits of Christ, which are infinite, should be added to those of the saints, and that out of this infinite and inexhaustible treasure, so formed, the sovereign Pontiff has power to grant indulgences, according to his own pleasure, to sinners, who cannot pay to divine justice the debt which they have contracted by their guilt. In other words, the Pontiff is empowered to assign to such persons, as he may think proper, such a portion, from this treasure of merit, as will be sufficient to liberate them from the punishment of all their crimes both in this and the future world!

It is truly astonishing and deplorable that a doctrine so absurd in its nature, so contrary to the plainest dictates of the Scriptures, and so pernicious in its effects, should still be retained and defended in the church of Rome. But so it is. The outward and visible indications of it meet you, in one form or another, almost wherever you go in this island. On all the great festivals, *plenary indulgences* are advertised on the doors of nearly all the churches, and at the Franciscan church they can be secured every day throughout the whole year.

Those who procure them find every impediment removed from the way to Paradise, and have nothing to fear from the pains of purgatory.

You will naturally inquire whether it is not understood, that a plenary indulgence secures to those who enjoy it, the privilege of sinning with impunity? I must reserve the answer to this inquiry for my next letter. In the mean time,

I am very truly yours,
D. Temple.

POLITICAL ATHEISM.

The fourth lecture of Dr. Beecher was delivered on Sabbath evening last, from 2 Peter iii. 3, 4: *Knowing this first, that there shall come in the last days scoffers, &c.* The subject was a continuation of that of the preceding lecture—the difficulties of sustaining a republican government over our vast extent of territory, and with a population which multiplies with amazing rapidity. Our government was settled at first, with great difficulty; and the experience of forty years shows, that our fathers had cause to tremble for its perpetuity. No patriot of the revolution has died in the full assurance of hope that our republic will be perpetual; and none of the remnant who survive, not even the patriarch Marshall, indulges that unwavering confidence now. At the present time clouds are over us, and the aspect of things was never darker. If it is difficult to preserve the political ship when it is conducted by a wise and faithful commander, and manned by a crew of truehearted men, what shall we do when other men gain the ascendency, who come in with the avowed purpose of making shipwreck of the whole? The atheists do not conceal their object, but carry it on their flag; and is there no danger, if you put the helm into their hands?

The grand problem to be solved is, whether liberty and law can go together; whether the physical force of a great people can be restrained by the moral power of law. The attempt of patriots in the great French revolution failed, and the country sunk back to despotism. Lately, in three days, it has been shown that a city of patriots is a match for veteran troops. But the French will acheive a greater work, if they can *preserve* law and liberty in such a population as theirs. As yet, no place has been found for liberty in this wide world, but in the breasts of patriots; and patriots have been formed only by the influence of the Bible, to purify the heart and reconcile it to God and man. How different was the liberty of ancient Greece from that of New England and the United States. But *our* knowledge and virtue afford no security for the long continance of our liberties. Our republic was established with three millions of freemen, but it does not follow that it can be sustained among twenty or fifty millions, even should the Gosple continue to extend its influence; much less, if we put out the light of the sun, and depend on the moon-beams of reason. Man, without the Bible, has always been subject to despotism. It can be shown from history, that freedom has ever followed in the track of Christianity round the world. In despotic countries, revolutions may do good, from whatever cause they spring; for they break up the old foundations of wickedness, which may be succeded by something valuable. But let them sweep over this country, and they sweep away liberty and happiness.

Our great republic may be overturned by a few men. They can help each other into office, by electioneering among the people, and by swarming like locusts around the executive, They can rise by flattering "the dear people," and crying out "Liberty, Liberty," leaving out the adjectives atheistical and licentious. In this way they can secure the ignorant, the vicious, the lovers of pleasure, the ambitious; and when an election contest waxes warm, who will stop to inquire whether a candidate is an atheist or not? By such means a small knot of unprincipled demagogues may lead three fourths of the people; and when the current runs strong, the press, that lever of Archimides to move the world, goes over to the same side.

The influence in large cities on the destinies of a nation is not enough considered by our Christian politicians. They are the centres of wealth, of intercourse, of cultivated intellect, and of physical force. How often has France been revolutionized or controlled by her "good city of Paris." In monarchical governments, the power of the police may prolong order and tranquility, against the popular feeling. But not so in our republic. The next election turns out the officers who have counteracted the popular clamor, and conforms the administration to the state of society however vicious. We shall never be revolutionized in the *country*; but our *cities* may subvert our republic. It is a problem yet to be solved, whether a police can be maintained in our cities. *There* hang all my fears concerning the liberties of my country. It is in the city that the infidel disorganizers hatch the cockatrice egg, and bid the waters of pollution roll.

Infidels are making a most strenuous effort, by appealing to suspicion and jealousy, and the continual dropping of slander, to promote dissension among different denominations of Christians. They well knew that it was the divisions of the Reformers, which left the beast half dead to revive and be healed; and which permitted half-emancipated Europe to sink back into despotism. They falsely assert that religious denominations are conspiring to take away the liberties of the people.—They stake all their hopes on sowing discord among brethren. While doing this, they flatter one while they devour another. But the turn of each will come, and the only privilege of the most submissive and abject will be, that it shall be eaten the last. An eminent infidel lawyer was inquired of, why he hated the Presbyterians so much, when he passed by others of essentially the same faith and the same character. His reply in substance was, 'One at a time; when the Presbyterians are down your time will come.' A political church establishment, by a union of the different sects, is utterly impracticable. Were the thing attempted, we should unite to resist it. If force is needed to keep out "Church and State," we shall stand in our lot, and be as good veterans as some others

In regard to this danger, all eyes have been directed to the front door; but there is a back door by which it may enter unawares. The clamor is, that the Church is seeking a union with the State, to bring it into subjection. All history shows that the Church never pursued this course.—The State has courted alliance with the Church, and by this means has corrupted and enslaved her. So it is among us; and the temptation to yield, is as strong in a republic as elsewhere. The only danger on this point is, that some unprincipled political party will tamper with the Church, that some infidel Cæsar will court an alliance with her for his own purposes, and that her strength will be lost by yielding to the temptation. All have heard of the opposition made to the Jews at the rebuilding of Jerusalem, and the charge of intended revolt brought against them fortified by the evidence that "Gashmu saith it." Who Gashmu was, is uncertain. Probably he was some deposed priest, whose patriotism had been quickened by the punishment of his crimes, as is common in such cases. So Jeremiah was accused of falling away to the Chaldeans. So our Lord was accused of conspiring against Cæsar. At first I was disposed to treat with deserved ridicule the cry of "Church and State," as an insignificant matter. But I am convinced that Leviathan is not so tamed; that there is a determination to continue the cry till it shall be no longer doubted. The books and papers of this party are as full of malignity and bitterness, as any which appeared in the bloodiest days of the French revolution. There is a charm and a force in the mere sound of "Church and State," which carries evidence to the suspicious popular ear of undoubted conspiracy against the liberties of the country.—Whole volumes of facts and arguments would not confute it; the clamor is reiterated, and multitudes believe. The benevolent societies, which all denominations have established, are regarded as so many proofs of the same conspiracy. But do not Christians live in a free country, and enjoy the rights of citizens? What is meant by "free inquiry," and the "free press?" Is it not, that all may do good in their own way, having none to molest or make them afraid?—Much has been said of the treasonable designs of Dr. Ely. But the acts of an individual cannot bind his own sect, much less all Christian sects in the land, unless they depute him to act for them, or sanction his act after it is done. But there is a total want of all such evidence of approbation in this case. Besides, Dr. Ely never did the thing imputed to him. He urged that all believers in divine revelation should confine their suffrages, (not to Presbyterians, not to professed Christians,) but to *moral men* who believe in Christianity, in distinction from Atheists, infidels and profligates. So long as these charges came from scattering infidels, we heeded them not; but when infidels in a body aspire to dominion, avowing a purpose of new-modelling our whole political and social system, and gaining strength by falsely imputing a wicked conspiracy to the Church, we deem it time to act.—We have therefore concluded to take our stand for our religion, for liberty, for our country. Our assailants have compelled us. *They, not we*, have made a Christian party. The friends of Christ and of moral rectitude will endeavor to maintain constitutional liberty, and the peace and order of society, on the only basis on which they can ever rest.—*Bost. Rec.*

Love to Christ.—As the needle in a dial, disturbed and shaken from his point, does never leave his quivering motion, till it fix and sleeps upon his Artick pole: so fares it with the Christian in this world. Nothing can so charm or scatter him, but still the last result of all does anchor him in his Saviour's arms.—Owen Feltham.

Say nothing respecting yourself, either good, bad, or indifferent; nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.—*NO II.*

It is written, on the expanse of the globe, over the wide volume of creation, in a language intelligible to all men, that the tyrant shall himself be a slave, perhaps one more despicable than the being he calls so. The Roman soldier received in custody a prisoner, and thought himself a free man, while the fool reflected not that the shackle, which bound the prisoner to him, bound him to the prisoner. To be under a state of espionage is considered, and justly, as the extreme of slavery. What Frenchman, under Robespierre, ever took more pains to watch the doors, to see that all was sure, before he ventured to unburthen his heart to his own children, than in our country, and in our day, is taken by the wretched master of a plantation, upon the like occasion—"Let them hate so they but fear me," was the sentiment of the tyrant of antiquity, and it is repeated in modern times by many a son of liberty, who, however, fears equally with his prototype that vengeance which every age, in turn, has shewn us bursting forth, when, in the favourite language of our orators, the slave hath broken his chains upon the head of the oppressor, and convinced him, by his own experience, that for a nation to be free it needs but to will it. Sentiments like these may be transient in the native of the South; they may be considered by him as applying exclusively to the whites, and by no means to the blacks, among whom he shouts them every fourth of July. But is it not probable that when he calls on his northern brethren for assistance they may begin to reflect that to comply with that call may not be doing as they wished to be done by, at the time when they thought it hard to find the Germans assisting the British to reduce their refractious subjects! Will they not, when called down to Georgia, ask why the Georgians do not call on the Indians for their quota of warriors! and when informed that the United States have paid thirty millions to remove these Indians, and to replace them with the present insurgents, will they not be apt to think that the United States have already done rather too much for Georgia! It is however most likely that the northern States will not have an opportunity for deliberation. The dread of their master's power will awe the slaves long after that power has ceased to exist, and long after the number of the blacks surpasses that of the whites so far as to preclude the possibility of defence. The first disaster, internal, or external, will be the signal on which the whites will be swept like a cobweb before their assailants; the conquest of whom will be a task more than equal to what the French undertook in Hayti, and with whom you will also, in the end, be glad to make a treaty offensive and defensive. Such were thirty years ago the sentiments of an intelligent friend, and so clearly did he then foresee those distant consequences, which appear incredible to a southern man, and will do so, until they seize him by the throat.

I said that the slaveholder was himself a slave to his own fears, and that he lives in a state of espionage not to be endured by a man really free. Behold the proof, in the annexed law of Louisiana, and let the fearful moral, deducible from its existence, from every state without slaves carefully to exclude them, and every state which holds them to expel, as soon as possible, a race whose existence compels the American to submit his patient neck to a yoke, which the Frenchman disdained to bear, though threatened with the points of 240,000 bayonets.

LOUISIANA.—"The fearful dangers of slavery in Louisiana, are shown by the following sections of a law of her last legislature.

Be it enacted, etc. "That whoever shall write, print, publish or distribute any thing having a tendency to produce discontent among the free coloured population of the state, or insubordination among the slaves therein, shall on conviction thereof before any court of competent jurisdiction, be sentenced to imprisonment at hard labor for life or suffer death, at the discretion of the court.

"Sec. 2d. That whosoever shall make use of language, in any public discourse, from the bar, the bench, the pulpit, the stage or in any other place whatsoever shall make use of language in private discourses, or shall make use of signs or actions, having a tendency to produce discontent among the free colored population of this state, or to excite insubordination, or whoever shall knowingly be instrumental in bringing into this state, any paper, pamphlet or book, having such a tendency as aforesaid, shall on conviction thereof, before any court of competent jurisdiction, suffer imprisonment at hard labor, not less than three years, nor more than twenty-one years, or death, at the discretion of the court.

"Sec. 3d. That all persons who shall teach, or permit or cause to be taught, any slave in this state, to read or write, shall, on conviction thereof, before any court of competent jurisdiction, be imprisoned not less than one month nor more than twelve months."

Let the reader compare the foregoing law, passed in our free country, with another produced in the very sink of European slavery.

"Madrid Aug. 11, 1830.—Decree, consisting of 20 articles. The first provides that no printer shall print a single line without previous permission of the council of Castile, under a penalty of £550, and two years exile from the town where the offence has been committed. The 7th and 9th articles forbids the printing of any book, or writing, or print, against the Catholic religion, or the scriptures in whatever language it may be, against the fame of the Spanish goverument, against the prerogative of the King, &c. The penalties to be inflicted upon offending printers, booksellers, and printsellers, will be proportioned to the malignity of the author; the punishment of death even will be pronounced, if the crime be high treason, or sacrilege."

Look on these twin pieces, and say which most disgraces its native country. A like law prevails in Georgia, where, not long since, the receipt of four pamphlets, and the loan of those, was the ruin of the printer who received them. Is not the expression of the law wider, and more dangerous, than the far famed Gag-law, which stamped John Adam's presidency with the name of the reign of terror!

We are too apt to point out our neighbours infirmities, forgetful of our own, and the same self-love sometimes directs our attention to our immediate profit, while it shuts our eyes against a danger more distant, perhaps, but not less certain. You will find in Nile's Register p. 995, a pertinent instance.

"CONSEQUENCES.—The passage of the Balkan by Russia opened to us the commerce of the Black Sea; and the ordinances of Charles X. to render the people of France slaves, may lead to an adjustment of our claims for spoliations committed in the reign of Napoleon. Thus one event is dove-tailed to another without any seeming affinity."

Let us add: And from the same ordinances sprung the joy that now elates the sons of liberty in Virginia, as well as in England; the latter embodied in the inflaming speech of Brougham, which closes with his declaration, "that negro emancipation is to be henceforth one of the chief objects of his public life." On his success in Jamaica depends the same in Porte Rico, and Cuba; and how far these may be dove-tailed into the future fates of our Southern states, I leave to the rejoicing citizens of those states to calculate. Certain it is that the concussion in France will be felt over the whole globe, with the exception, perhaps, of China and Japan alone. A Convention among the northern negroes is a new thing, its distant results are inscrutable, but its immediate consequences are obvious. While we are depriving ourselves of auxiliaries in the South, at the expense of thirty millions, the British are receiving, gratis, a set of men devoted to them, as those on whom their lands and liberties depend; and implacable to us, as to those who grudge them both. One single campaign against such men will cost tenfold their passage to Liberia. Those who wish for particulars on this subject may find them in the United States Gazette of October 8th, where the African Bishop calls upon those of his colour to form a colony in Canada, and seems to think it better to seek lands there, at a dollar and half per acre, than to receive them in Africa for nothing. Had Congress interfered five years ago, had they encouraged emigration by paying the passage of the emigrants, had they given five hundred thousand dollars for the removal of negroes, instead of Indians, the Guinea Colonists would have demonstrated, by their increase in wealth and comfort, the superior advantages of their settlement to any that could be made in Canada. Probably the resentment of the Southern states was dreaded, their sense, if sense it can be called, being presented by Governor Miller, of Carolina, "that the general sentiment of his state is in favour of resistance, should Congress interfere in the Colonization question." This interference of Congress, is dangerous, it seems, although employed for our advantage. I have heard an inhabitant of Missouri declare that his state would have excluded slaves, had it not been for the illegal interference of Congress, which they refused to submit to, and have thereby secured to themselves the deepest curses of their children, when those shall behold the state of Illinois as far superior to them, in number and quality of population, as we of Kentucky see those of Ohio beyond us: although we boasted of 140,000 inhabitants when the latter could not shew 5000. Freedom is our divinity, and we are devoted to it, even when it assumes the form of a demon. I doubt whether our legislature dares to pass a law to reform habitual drunkards by coercion. We have then no great cause to laugh at the wiseacres of Carolina and Missouri.

There are those who charge with cruelty the advisers of colonizing the negroes. These poor creatures, say they, are better contented with their lot, here, in slavery, than with the hopes of liberty in Africa. I believe it, but when the alternative of sending them away is the destruction of them, or of our children, we must not hesitate what course to take. Many a man has sent forth his children upon motives far less powerful than those which should induce the negro to embrace the offers made him, and to far greater dangers than present themselves in a voyage to Liberia. The ignorance of these people may apologize for their unwillingness to quit their country, a propensity which they share in common with the white men on the barren sea-bord, some of whom have declared, with characteristic simplicity, that they would not leave their own country for all *Kaintuck*. But this love of their native soil is no reason for our permitting their continuance upon it, when we are certain that such continuance must compel us to cut their throats, if they do not anticipate us,—and when we are not, as in our dealing with the Indians, offering them a land inferior to their own, and beset with hostile savages. The reverse is the case: The native negroes, conscious of their inferiority to the settlers, and sensible of the advantages to be derived from them, are friendly, of which they give the strongest proof in sending their children to our schools. There is no inconvenience to be met then which we would not command our own children to face upon motives greatly inferior.

The difficulties attending the settlement at Liberia have been trifling, compared with those experienced in Virginia and New England. In the former, half the colonists were destroyed by the savages, and the famishing survivors returned home. The second colony perished, so totally that we can only conjecture that the Indians destroyed them. The third shared the same fate, and the worn-out remnant of the fourth, reduced by famine and disease, in six months, from five hundred to sixty persons, were returning to England, when they were met in the mouth of the Chesapeake by Lord Delaware's squadron, sent out to their assistance.

The Pilgrims came to New England unassisted by other than their own funds. Their number was small; they landed in a winter premature, and terribly cold; the country was covered with wood, and afforded very little for the refreshment of persons, sickly from such a voyage, or for the support of an infant people. Nearly half of them died, by the scurvy, by want, and the severity of the climate, but the survivors, supported by the energy of religion, and the satisfaction of finding themselves out of the reach of their spiritual tyrants, persisted, and, by their example, shewed that such a city as Boston might be established, were the obstacles to be subdued twenty-fold greater than those which present themselves at Liberia.

Those who peruse the details of the settlement of Port Jackson, in New Holland, will find a melancholy picture of the hardships the new colony had to struggle with, before the produce was equal to its export.

But there is no need to compare the difficulties of the old colonies in order to give a decided preference to the new. The emoluments offered in the latter are so great that were the climate as congenial to the white as we know it is to the black, we should not send our slaves, but our sons, and daughters, to partake of them, without regard to the petty difficulties which the enemies of the colony are so fond of enlarging upon; difficulties the whole of which are not equal to one single expedition such as were familiar, forty years ago, to our first settlers, when the spot known by the name of "the defeated camps," was strewed with more bodies in one night, than at Liberia, have fallen in five years.

C.

HYMN

Sung at the anniversry of the Colonization Society of Kenyon College, 1830.

"TO PROCLAIM LIBERTY TO THE CAPTIVE."

Captives in exile groaning
'Neath slavery's galling chains!
Heathens in darkness roaming
O'er Afric's thirsty plains!
Christians of every nation!
Friends of the wretched slave!
O shout with adoration,
For Jesus comes to save.

Praise Him with songs of gladness,
Let every tear be dry,
He comes to banish sadness,
And 'stablish equity;
He comes in peace from heaven
To burst each bond in twain,
To save the blinded heathen,
And break the captive's chain.

Full many a bark is steering
O'er ocean's heaving breast,
Full many an exile bearing
To peace, and home, and rest;
Soon Afric's darkest nation
Thy name, O Lord, shall hear;
The rose of thy salvation
Shall bloom unfading there.

Soon rivers gently flowing
The burning land shall bless,
The roses ever blowing
Deck the wild wilderness;
While in soft dews descending,
The Spirit from above
Shall spread the never-ending—
The blissful reign of love.

O Jesus! let thy story
Throughout the world be known;
Awake the song of glory,
And break the heart of stone;
Till every soul is lighted,
Till every slave is free,
Till every realm benighted
Bows down, O Lord, to thee.

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, JANUARY 12, 1831.

The following article was written for last week's paper, but was omitted for want of room.

REFLECTIONS ON THE BEGINNING OF A NEW YEAR.

. . . . . We take no note of time,
But from its loss.

The brief existence of man upon earth is measured by days and months. The longest divisions of time are years. The rapid succession of these forcibly remind us of our swift approach to the termination of our earthly career. Another year is gone! As we now stand on the threshold of a new year, it becomes us to look back on the past; to review the course we have pursued; to inquire of ourselves what we have done amiss, what duties we have neglected, what we should have looked upon with regret had we been brought to pass the gates of death before the termination of the year. Every consideration urges on us the duty of growing wiser and better as we advance in life. As rational beings, susceptible of indefinite improvement, no day should pass by without bringing some accession to our knowledge, and giving new strength to our virtue. As beings destined to immortality, and hastening to the day of final retribution, our constant and anxious solicitude should be to make advancement in preparation for the hour of death. The history of our race for six thousand years, the graves of our youthful companions, and the acquaintances and friends, that have been taken from our ranks the past year, all press upon us the conviction of the transientness and uncertainty of life. In addition to this, the voice of Scripture comes with solemn and wise admonition—"Set thy house in order; for thou shalt die and not live."

If, in truth, "the fear of the Lord is the beginning of wisdom," how many are living in folly, and have not yet taken the first step in the path of wisdom—of that wisdom which is from above, and guides to eternal life. Tho' learned in the wisdom of this world, they are fools and madmen, while they contemn the warnings and instructions of Jehovah. How melancholy a sight to see one under the very blaze of Gospel light, groping on year after year, in the midnight darkness of unbelief, and stumbling on the very verge of the bottomless pit. Of such the just condemnation will be, that "light has come into the world, but they have loved darkness rather than light." To them the Sun of righteousness will forever set with the close of life. But "the path of the just shall be as the light, that shineth more and more unto the perfect day."

Who of us, that have entered on the beginning of a new year, shall see its close! In view of the uncertainty of life, our prayer should be, in the words of the Psalmist, teach me so to number my days as to apply my heart unto wisdom. Those duties, which we are conscious of having neglected the past year, we should now enter upon in earnest, thankful that we are allowed time for repentance and reformation. The forbearance of Divine justice, and the continued offers of pardon and acceptance through the mediation of the Redeemer, urge increasing claims on us all for gratitude, for repentance, for faith, for devotedness to the fear and service of God.

PLAN TO RAISE $50,000 FOR THE AMERICAN COLONIZATION SOCIETY.

A friend of the American Colonization Society, in Lexington, in moderate circumstances, has pledged himself to pay $500 to the Treasurer of the Society; to be paid in ten years, in regular annual instalments of $50 each; and he proposes to unite with ninety-nine other friends of the Society, in different parts of the United States, who are willing to pledge the same amount, in order to raise the sum of $50,000, to aid the Board of Managers in their benevolent enterprise of African Colonization. In pursuance of this plan, he has sent on to the Treasurer $50 for this year. Any persons willing to unite in the above scheme, will please to signify their intention, by forwarding the first instalment of $50, to the Rev. Orramel S. Hinckley, Lexington, Ky. or Richard Smith, Esq. Treasurer of the American Colonization Society, Washington City, without delay. "What thou doest do quickly." "Delays are dangerous."

It is with pleasure, that we see much evidence of the increasing interest felt in the objects and success of the Colonization Society. When the bearings of this Society, and the collateral blessings, that must necessarily result from its successful operations, are properly considered, we feel confident in saying that no Society in our land, not directly religious, presents stronger claims for the support and aid of the philanthropist, the patriot and the christian.

It is designed to bless two continents. Its objects are so well known and its benefits so obvious, that it is more a matter of wonder that it should have *one enemy*, than that it has so many and liberal friends. Every one, who looks at the ignorance and the political and moral degradation of *two millions* of human beings in our land, called "the home of the free," and reflects on the rapid increase of these evils, and *feels* as a *man*, as a *patriot*, as a *christian* ought to feel, must desire to see some plan adopted to correct this anomaly in our free institutions, and to check these accumulating evils. The object of this Society is to establish a *colony of free blacks* on the coast of Africa, to which all that are now free or may hereafter be liberated in our country may with their own consent be transferred. The colony is begun and is in a flourishing condition. It consists of about 2,000 free persons of colour. They have their own laws, courts of justice, officers, schools, churches, &c. They enjoy and exercise all the rights of freemen. They hold property, pursue trade, commerce, agriculture and the mechanical arts. They have a printing press and a weekly paper.

In the United States there are about 300,000 persons of colour, nominally free. Many of these, and many slaves, liberated on condition of going to Africa, are anxious to get to the colony of Liberia. But, however much they may have contributed to the wealth of others and of the country by their labour, they are generally poor and unable to pay their passage across the Atlantic. To aid them and to sustain the infant colony, the utmost exertions of the Society are demanded. The calls upon them for assistance far exceed their means.

We hope, that the proposal, accompanying this donation, will soon be met by many whom God has blessed with ability and a heart to contribute to this benevolent object.

At the rate of $20 each for transportation, $50,000 would plant *twenty-five hundred* persons of colour in that rising colony of freemen.

PLAN TO RAISE $50,000 FOR THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The same individual who has pledged $500 to the American Colonization Society, has also pledged himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of $50 each; and he proposes to unite with ninety-nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount, in order to raise the sum of $50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of $50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intention, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnati, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or any other authorized Agent of the Board, in any part of the United States.

The earth is the Lord's and the fulness thereof.—Yet how few hold their property as stewards of the Lord's bounty. How few hold it consecrated to the service of Christ. How many gather and lay up riches, "for heirs, they know not who." The man who, when the claims of christian benevolence are pressed upon him, refuses to impart of the earthly substance which God has given him—how dwells the love of God in him. The plan pursued so generally of holding in reserve for his children or other heirs all the property a man can make, is not only to rob God but to act a foolish part towards them. In three cases out of four such legacies prove a curse instead of a blessing to children. But how much good might such property do if cast into the treasury of the Lord and spent in sending the Bible and missionaries to the destitute. If by such a use of his property a man might be instrumental in converting one soul, infinitely happier must he be than in leaving to heirs an estate gathered by toil and care and untouched by the claims of benevolence and religion. To give money for the promotion of Christ's kingdom, is not to throw it away or hide it in a napkin. It is the way with five talents to gain five talents more, and with two talents to gain two more, and to be in readiness when the Lord shall come to reckon with his servants.

REVIVALS.

From the Charleston Observer we learn that an interesting season of refreshing from the Lord has recently been enjoyed in the village of Mount Pleasant near Charleston. The grace of God has been displayed there through the instrumentality of the Rev. Mr. Osborn, who took up his residence there for a few weeks on account of his health. For nearly two months he laboured with great diligence and assiduity. He held meetings almost every evening in the week, assisted by the labours and prayers of pious members of the Methodist church. The village consists of only fifteen or twenty families, of which five or six are Presbyterians.

When faith began to waver and hope to yield to discouragement, the mighty power of God was displayed in the conviction and conversion of sinners.

A correspondent of the Boston Recorder states, that for the year past there has been a revival in Claremont, N. H. Sixty-four persons have been received into the Congregational Church, and thirty-five or more into the Baptist Church.

In Atwater, Ohio.—The Rev. Mr. Buffett's congregation in Atwater, in this county, is said to be blessed with one of the most powerful revivals with which the Reserve was ever visited. It is stated by the gentleman recently from that place, that a spirit of anxious inquiry pervades all classes of the people. It is believed that there is not an unconcerned individual in the town. From fifty to sixty have already obtained hopes, and the number is constantly increasing. The interest excited, as yet, has suffered no abatement. One of the happy characteristics of this revival is, that Christians of different denominations, forgetting their differences, meet and mingle in holy supplications to their common Lord, for the outpouring of his Spirit upon dying sinners, and rejoice together in view of the exhibitions of his sovereign grace; esteeming it of more importance that souls should be saved, than that the interest of a sect should be advanced.—*Obs. & Tel.*

In Chilicothe, Ohio.—The work of the Lord which recently commenced in this place, we are happy to be informed, is still advancing. A correspondent writes us, that it began at a four days' meeeting of the presbyterians, but was not long confined to that denomination. By the blessing of God upon the faithful labors of the Episcopal minister, its precious influence is manifested among his people. Many have been added to the communion, and more are anxiously seeking that good part which shall not be taken away from them.—*Cincinnati Journal.*

[From the Cincinnati Journal.]

PRESIDENT YOUNG'S ADDRESS.

A copy of the able and interesting Inaugural Address of Rev. John C. Young, appears in the Western Luminary, of Dec. 15. It is every way worthy of the occasion which called it forth, and the institution over which the author is called to preside. Centre College, under the management of such a head, will no doubt acquire a large measure of public confidence. Its situation is pleasant and retired,—the expenses moderate, being only $103 a year. In connexion with the Institution, is a farm of 110 acres, on which beneficiaries, having in view the Gospel Ministry, by working two hours a day, may be supported at an expense of only $60 a year.

WESTERN LUMINARY.—We assure the editor of the Luminary, that we did not mean to charge the Synod of Kentucky, either by implication or by insinuation of practicing *iniquity* in relation to Centre College. We stated, in a previous number of our paper, that suspicions did exist in the public mind that all was not right in the doings of Synod, without expressing any opinion of our own on the subject. The obvious meaning of our remark was, that if these things were true, we could not rejoice in the *iniquity* thus hypothetically supposed. So far from having any feelings of hostility to Centre College or to the Synod of Kentucky, we can conscientiously say that we have felt the deepest solicitude respecting the welfare of the College; and sincerely trusted that upon investigation, nothing would be found in the proceedings of the Synod, which would have a tendency to shake public confidence in that institution, so long as it remained under its control. Our main object in publishing the article of our correspondent, was, that the Synod might have an opportunity of clearing themselves of the charges which we have often heard alledged against them. In our last number we published the vindicatory article of Mr. Steel, and if nothing well authenticated shall appear to contradict his statements, we have no doubt they will prove entirely satisfactory to the public.

Will the editor of the Luminary have the goodness to publish the foregoing remarks entire in his paper. We should be sorry to be held up to the public in the attitude of hostility either to the Synod of Kentucky or to Centre College.

Judge Mills resigned his office as Trustee of Centre College, and Chairman of the Board, on the 17th November,

[From the New-York Observer.]

LETTER FROM WASHINGTON.

Washington, December 13, 1830.

Among the numerous visitors to the metropolis at this time, is the Rev. Dr. Edwards, Agent of the American Temperance Society, who comes on business not surpassed in importance by that of any class of men, who resort to the seat of our Government. The success of the temperance cause here, though I believe, as every where else, commensurate with the exertions made, under equally favorable circumstances, has not been so great as in many parts of our land. It ought to be quite as great. Washington may be called the *head* of the nation, as New York is the *heart* of the nation. I would, I could say the "whole head" is *not* "sick," as I believe I can truly say, the "*whole* heart" is "not faint."

Some symptoms of returning health have inspired the friends of temperance with gratitude for the past, and hope for the future; but the disease is still powerful and threatening. Peculiar obstacles exist here. These obstacles are created, not merely by the vast influx of strangers, the number of whom is estimated to be at least 50,000 in the half year, but by the effect of the pernicious example which is set them in high places.—Multitudes of the visitors come here as they go to other places of fashionable resort, at other seasons of the year; and with pockets full of money, and a keen appetite for amusement, run riot in all manner of extravagance. If their betters do it, why may not they? They not only prefer imitating the follies and vices of the great to the virtues of the good, but also to the virtues of the great. The representative must invite his constituent or friend to participate with him at the festive board, and quaff a social glass to their mutual *health!* The President must repeat his dinners, until he has gone the round of all whose favor he wishes to keep or to gain, and his levees for the gratification of beauty, fashion, and *the sovereign people.* "If I get out of Washington without being a bankrupt," said he once in my hearing, "I shall do better than I expect." The heads of departments, especially if aspirants for his place, must follow his example. The Foreign Ministers, as representatives of their splendid courts, must not not be surpassed by the *simple* republicans with whom they negotiate. The Commissioners of the Navy, and the Commander-in-Chief must keep open houses for their subordinates. The Postmaster General must ask Post-masters and Contractors, will you dine with me to-morrow! Or a party must somehow be made up, at which a sober man is compelled to drink a dozen or two of glasses. Judge M'Lean, though believed to be a sincere Christian, and though a member of the Methodist church, gave great parties. The President of the Senate, and the Speaker of the House must be liberal hosts. What would you think of a bill of $890 for wine, alone, charged to the account of one of our distinguished men? I have been credibly, because very directly, informed of this fact.

Then, there are the balls and birthdays, the theatres, and the gaming-houses, the *hells*, where the property and happiness of many a seduced man have been miserably wrecked. The corporation of the city have exhausted their wisdom, and almost their power, in attempting to blow up these reprobate dens. Their proprietors laugh at fines—pay the mulct, and swindle the next stranger to his bones. The number of these resorts is few, but deadly. The history of one betrayed man (a member of Congress) is sufficiently instructive to demand a notice. He told me that he was once a preacher of the Gospel, and a successful one; that allured by the prospect of political fame, he renounced the ministry, and sought a seat in Congress.—Having received a full expression of the approbation of his constituents by being elected by a large majority, he gave himself up to their political interests, and took an active part in Congress. "From the time that I commenced my political career," said he, "God has cursed me. Relying upon the fancied superiority of my talents, I began to exert them in a headlong manner, *and broke down the first week on the floor! Thus I consider a righteous visitation of Providence for deserting my post.*" That the gentleman in question does possess the elements of a superior mind can be doubted by none who are acquinted with him. Had the energy of his resistance to temptation been equal to the gifts of his mind and manner, he might have been highly respectable even as a politician. Had he wholly avoided the dangerous arena of party politics, he would have been still more respectable and useful as a herald of the cross. If he escapes the utter ruin of a pilgrimage to Washington, his lot will be a happier one than that of some of his predecessors, or than his best friends have reason to fear, or his worst enemies to hope it will be. The poor man is now seen quite intoxicated.

Clergymen make but indifferent politicians, and worse *statesmen*. Alexander Campbell, the antagonist of Owen, lost as much in politics at Richmond, as he gained in polemics at Cincinnati. The Virginia convention proved to him quite a different field of action from the miscellaneous convention at the West. Judge Barbour, it is said, was quite provoked that the parson should so intrusively attempt to play the politican. An adept in theology may be a bungler in civil matters.

Speaking of the unpropitious influences of this city, justice requires that I should not withhold the statement of any fact, which shows that a counteracting influence is not inoperative. There are many pious and exemplary Christians here, and prayer has not without effect been offered by the churches of our Lord. Seasons of revival have been enjoyed in the Presbyterian, Baptist and Methodist churches. I believe there is a private prayer meeting held by a few members of Congress. Last winter was not the first time of the occurrence of this event as I heard stated at New-York, in May last; for I recollect having attended a similar meeting two years since at which Mr. C. was present, on which occasion he related the wonderful mercies of God to him since he came to this place. He is said still to maintain the character of a Christian, and to appear very differently from what he did soon after his first term of service. A full purse and a free pathway were rather too much for a Tennessee farmer, and being a simple-hearted man, he fell into the clutches of the money prowlers, that beset the *hells*. If he voted on the side of the defenceless Indians as a matter of moral duty, charity might add, that he did it from Christian feeling.

To return to Dr. Edwards. He was met on Tuesday evening by the Board of Managers of the Washington Temperance Society, at the apartment of Judge Cranch, City Hall when it was arranged that he should preach on the following (last) Thursday evening, at the Methodist Chapel, on Sunday in the churches of the Rev. Messrs. Post and Danforth, and at different churches thereafter. Our Methodist brethren in Baltimore and this city, cordially unite in the enterprise, and are forming associations on the plan which has been attended with so much success.—Dr. E. is deeply impressed with the importance of a reformation among the leading men in our country, and that as commercial men have sent forth so happy an influence from your city, political men should do the same in this city. If, as is, alas! too true, such wide devastation has been made in the families of merchants in New-York, the same is true of families here. Quarrelling, madness, suicide, the jail, death itself, have been the fruits of the intoxicating bowl.—There is now a man in jail, whose name has been with too much truth, sounded through the country by the trumpet of infamy, as a defaulter to the government. What need had he to cheat his employers, when his own salary was munificent! Apeing the entertainments of his superiors, Sunday parties, gaming, and licentiousness have beggared a confiding and dependent family, respectable in society, but now partaking the disgrace and anguish of a husband and father. Such are the "shameful fruits" of dissipation and extravagance. Commit sin and then rob the government to pay for it.

Mr. Richardson, of Massachusetts, brought forward a resolution this week, for the appointment of a committee on education, but without success. By recurring to the yeas and nays you could almost tell from the names, what districts of our country have enjoyed the blessings of education in their excellence. The members from some parts of the country, are so profoundly afraid of violating the constitution, that they will not help us even in this district to the erection of schools on a universal system, or even single institutions of charity. We hope for better times.

Yours, &c. J. N. D.

Female Education in India.—A letter from Mrs. Eliza H. Jones (formerly Mrs. Wheelock) dated Sulken, June 19, 1830, speaks with much affectionate interest of the Female Schools. "Native Female Education," she remarks, "is of vast importance in this benighted part of the earth, and will not, I trust, cease to interest the minds of benevolent Christians in America. A Central School has been opened by Mrs. George Pearce at Chitpore, near the charming spot of Missionary labour on which the beloved and excellent Mr. and Mrs. Eustace Carey spent several years of their useful lives in India. Mrs. Pearce has the daily attendance of from 60 to 80 girls. This school promised well, and will, we firmly belive, be a blessing in the land, as well as many others in active operation."

The Bible Cause.—We understand from the Secretary of the Bible Society, that recent letters from New-Orleans, give encouragement that all the destitute families of Louisiana, willing to receive Bibles, will be supplied with them by the month of February; and also, that *nineteen* counties in North-Carolina are already supplied, and others nearly so. In this latter state many more destitute families are found than were anticipated, and many more books still will be needed, before every family has the Bible.—*N. Y. Obs.*

We publish the following certificates, at the request of the Rev. Dr. Blackburn.

CERTIFICATES.

I was not present at the meeting of the board of Trustees of Centre College on the 26th of October 1830, at which Dr. Blackburn resigned his office as president. If I had been there, I should have cordially concurred, in their resolution, which I have since seen, attesting his upright, and faithful course throughout his administration, of the institution.

I was present at the original appointment of Dr. Blackburn by the board, though I was not then a member. It was clearly understood, on that occasion, that the appointment was made without any previous understanding, with him, and without his seeking, or concurrence; but that the appointment was designed to call him, and to lay it before him, for his consideration. Previous to that time I was personally unacquainted with him, although I had seen him and heard him preach, and of his literary, or scientific character I knew nothing, except what I might have collected from hearing him preach. On the evening after his appointment, I heard doubts expressed of his qualifications, and assertions made that he was not capable, by one or more persons who knew his attainments, as I then supposed, which caused me to expect but little from the choice made.

Some time afterwards I was appointed a member of the board, and attended two out of the three examinations, and commencements, under his administration. At the first I at once concluded that the unfavorable assertions, of his capacity which I heard expressed, were incorrect, and that he had discharged the duties of his trust, not only faithfully, but ably, and the graduates would not disgrace the most eminent Colleges of the union, and their moral deportment and behaviour attested the correct government, under which they had been. This opinion of the Doctor's capacity, to teach correctly, and govern efficiently, has been still more confirmed by my subsequent observations, on the progress of the institution under his care down to his resignation. I have heard the same opinion expressed by some who appeared to be personally unfriendly to him. So strong is the affection of the students for him, who have been under his government, that I fear his withdrawal, will ruin the institution.

B. MILLS,
Chairman of the Trustees of Centre College.

Frankfort, Nov. 4th, 1830.

I have been but a short time a member of the Board of Trustees of Centre College, and was not present when Dr. Blackburn gave in his resignation. But I have since seen the resolution of the Board expressing their approbation of his administration and general conduct as President of that institution; and do most heartily concur in the sentiment of approbation, contained in that resolution. I also fully accord in the sentiment expressed above, by the Chairman of the Board, and do most sincerely regret the present state of things in Centre College occasioned by the resignation of the President, as also the causes or reasons which led to that resignation. I also add that, as a preacher, I do not recollect ever having heard him advance any thing contrary, to the standards of our church,—feel under great obligations to him for his ministerial aid in my churches, and as far as the public voice has reached my ear from my good people I have reason to believe they have been generally highly gratified, and edified with his labours among us. THOS. CLELAND.

November 5th, 1830.

CENTRE COLLEGE.

Danville, July 2nd, 1830.

The undersigned Committee of the Trustees, have attended and witnessed the Examination of the Senior Class on the various branches of study embraced in the College course, and would *Report*.

That the examination was long and rigid, and every member of the Class acquitted himself with great credit, and to the entire satisfaction of the Committee.

They have also, in conjunction with the *Rev. Andrew A. Shannon*, visiter, appointed by Synod, attended the examination of the Undergraduates, and the public exercises at commencement; and it is with great pleasure and satisfaction, that they unite in declaring, that those examinations and exercises gave evidence of diligence and faithfulness in the Faculty, and industry and attention in the Students to the acquisition of useful and solid learning.—All which is respectfully submitted by

J. D. PAXTON, } *Committee of*
D. G. COWAN, } *Trustees.*
A. A. SHANNON, *Visiter.*

FOREIGN NEWS.

From the New-York Observer, Dec 25.

By an arrival at this port on Monday, from Havre, French papers have been received to November 4th, inclusive.

The most important news by this arrival is that of the capture of Antwerp, by the Revolutionists, and the subsequent bombardment of the city by the Dutch troops in the citadel, which occasioned an immense loss of property. The particulars will be found below.

NETHERLANDS.

Capture and Bombardment of Antwerp.

On the 25th of October, according to the accounts from Brussels, the Prince of Orange left Antwerp for London on board an English vessel. On the same day the Belgian troops, after having harrassed the Dutch by incessant skirmishes, at length made themselves masters of Berchem and Bogerhout at the end of most obstinate and bloody contests. Thus they arrived under the walls of Antwerp, within which the enemy had retired.

On the 26th, in the morning, the population of Antwerp rose in a mass and began by disarming several of the soldiers they fell in with. About 2 o'clock a body of armed citizens proceeded to the Grande Place, where they found 300 Dutchmen with a detachment of the Communal Guards. They attacked the soldiers, who immediately formed themselves into a square.—The Communal Guard remained neuter, and returned to the front of the Hotel de Ville. After a firing of about an hour, the citizens remained masters of the place, having killed the commanding officer of the post, and taken 5 subaltern officers and 98 men prisoners.—The conquerors, armed with the muskets and ammunition of the vanquished, then proceeded to the different posts of the town, and continued fighting with the utmost determination till night, but with no other result than the loss of a great many men on both sides in killed and wounded.

On the 27th, before day break, the battle recommenced with increased fury, and about 7 in the morning the citizens were masters of two of the gates of the city, the Porte Rogue and the Porte de Borgerhout. The soldiers fled to the Porte St. George. The Belgian troops without the city then entered by the gates which had been taken from the Dutch. They hastened to the Grande Place, where they were received with the utmost enthusiasm. During this the citizens proceeded to Porte St. George, of which they obtained possession after an obstinate resistance from the Dutch troops. A fresh body of Belgians entered by this gate. The whole of the Dutch troops retired into the citadel, hotly pursued by the citizens in whose hands the whole town remained.

Negotiations were then commenced, and General Chasse, the commander of the Dutch troops, proposed to keep within the citadel, and not to bombard the town, if he was left in possession of the arsenal, and if the port remained free. These propositions were under discussion, when two muskets were fired by the Dutch. The Belgians exasperated by this, fell upon the troops and attacked the arsenal, upon which the citadel and the frigates in the port opened their fire, and poured broadsides of 100 guns, with red hot shot and Congreve rockets into the city. The effect was awful. A spectator of the scene writing on the spot at the moment, says:—"The ships of war in the Scheldt have opened their fire; Congreve rockets are flying about; and every minute a fresh conflagration is breaking out. Our soldiers can only remain inactive spectators of all these disasters, or, at most, employ themselves in rendering their assistance to extinguish the flames. We are quitting the Government house, for the fire is reaching us; the whole heavens are inflamed. The most frightful of crimes is proceeding to a consummation without our being able to return a single shot. The situation and the conflagration at Brussels in September bear no comparison with this. Balls and shells are incessantly falling around us, women and children are weeping and mourning at the desolation that is come upon them; and we are tearing the hair from our heads in despair at not being able to relieve them. This vengeance inflicted by the Dutch is most iniquitous. They are determined to annihilate forever the commerce and prosperity of Antwerp, by delivering it up a prey to the flames. Let Europe now judge whether they will support King William and his sattellites."

The bombardment continued till 11 o'clock at night. At that time the foreign consuls, having at their head the consuls of England and the United States of America, procured an entrance to the citadel, and signified to General Chasse that if he did not cease a bombardment so contrary to the laws of civilized nations, those nations would hold Holland responsible for his conduct.—The Custom House at Antwerp was destroyed with 100,000,000 of franks in goods, as it was said; one half belonging to English merchants.

Propisitions of General Chasse with some explanations and modifications were agreed to, and hostilities were suspended, the Citadel remaining in the hands of the Dutch troops.

A Brussels paper of Oct. 30th says, "Antwerp presents an animated, but desolate spectacle, since the bombardment. All the streets are barricaded, and the patriot flag is flying over the city. Many persons were buried beneath the ruins of their houses. The appearance of the city was terrible, when set on fire by a shower of bombs, grenades, &c. the streets deserted by all, except now and then a few fugitives. More than 200 houses were destroyed. Several streets are totally destroyed."

An Antwerp paper of Oct. 31st says: "The merchantmen in the basins and the canals, and some of the houses on the quays have been severely damaged by the fire from the Citadel, and some have been entirely burnt down. The American Consul has assured M. Rogier that his government will demand an indemnity for the loss sustained. By this conflagration Holland has made an attack upon every nation, and it may in this respect be of admirable service to our cause. The English merchants of the city have addressed the most energetic complaints to the British Ambassador at the Hague against the atrocities of the Dutch, and these proceedings of revengeful Holland cannot fail to bring upon her very serious consequences."

The estimates of the total loss sustained, vary from ten millions to twenty millions of dollars.

FRANCE.

Ex-ministers of France.

A Paris paper says, "The committee of the Chamber of Peers are proceeding scrupulously in the necessary examination connected with the trial of the ex-ministers. The pleadings, it is believed, cannot begin before the 15th or 20th of December. It is the opinion of the Counsellors retained for the trial, that it will not last more than a week. The sentence therefore will be pronounced amidst fetes of the Christmas holidays.—The prisoners have books, paper, pen and ink. They receive and read all the Journals. After their meals they usually play at backgammon or chess. M. de Chantelauze, whose health is precarious, is in a very weak state. M. de Peyronnet exhibits in his countenance a cool carnestness and some irritation. He says but little. M. de Polignac is more communicative, preserves his courtier-like manner, and appears calm. M. Guernon de Ranville displays much firmness. He appears to have raised himself above the fate which awaits him. He sings, and at times is very jocular.

At the trial of the ex-ministers, 160 Peers of France will be present, and 420 persons not forming a part of the Court of Peers may be admitted.

PORTUGAL.

Don Miguel vs. American Commerce.

A letter from Lisbon, dated the 16th of October, says, "An American brig, the Planter, Captain Pears, had been whaling twelve months about the latitude of the Azores, and had frequently been boarded by blockading ships without further interruption until his cargo was worth bringing to Lisbon. It was condemned a few days ago after the Captain and crew had been here three months in a great state of misery. Another American brig, the Ann, of Boston, Captain Hammond, is expecting the same fate. She was taken 13 leagues from Terceira, on her regular course for Madeira.

SPAIN.

The accounts relating to the Spanish Constitutionalists, who have recently made an attempt to penetrate into the Peninsula, materially differ from each other. They are, however, generally disastrous.

It is stated that the people of Navarre and Guipuzcoa had become so much encouraged against the Constitutionalists by the ill success of the latter, that they have resolved to overthrow them. Mina's situation was represented as very painful. His retreat into France was thought to be cut off, and he was in the mountains with only sixty foot soldiers, and forty horses, in a bad condition, and himself wounded. It was hoped that these reports would [illegible] much exaggerated.

ENGLAND.

The British Parliament convened on the 26th of October.

It is evident that the British government have determined to recognize the authority of Don Miguel. The Courier Francais asserts that this has been done from selfish motives, and that Don Miguel has engaged in return to permit the English to occupy the island of Madeira, and to enjoy great and unusual privileges in their commerce with Portugal.

Disturbances in the county of Kent.

The whole of East Kent was in a state of great terror and anxiety. Many corn stacks, barns, farm buildings, live stock, and in one or two instances dwelling-houses had been totally consumed by fire, the work of nightly incendiaries. Very many thrashing machines had been destroyed, and threatening letters conveyed to many individuals.

FROM MEXICO

The New-Orleans Bee announces the receipt of Zacatecas papers to the 6th of November, by which it appears, says the Bee, "from a rapid glance at their contents, that the cause of Guerero is lost forever, and that his partisans are defeated in every quarter."

REVOLUTION IN ENGLAND.

By arrivals at New-York accounts have come down to the 23d of Nov.

The King's speech at the opening of Parliament was not well received, because he said nothing in favour of reform. It was also intimated by the prime minister that the ministry would yield to no proposition for reform in Parliament. This produced great excitement. Rioters appeared in the streets with tri-colored flags, crying—"Down with Wellington"—"Down with the Ministers." &c.

The 9th of Nov. was appointed for a dinner to be given the King at Guildhall. In consequence of the popular commotion it was postponed. This added new fuel to the kindling feelings of the populace. Alarming rumours were spread through the city.

Mr. Peel read the following placard, in the House of Commons:

"TO ARMS, TO ARMS!—LIBERTY OR DEATH!—London meets on Tuesday next, an opportunity not to be lost for revenging the wrongs we have suffered so long, come armed, be firm, and victory must be ours!!!"

On the 15th the ministers were outroted in the House of Commons by a majority of 29. On the next day it was announced in the House of Lords by Lord Wellington, and in the lower House by Sir Robert Peel, that the ministers had all resigned.

A cabinet council had been held to form a new ministry, but the appointments were not known.

By arrivals at New-York from Europe up to Dec. 1st, it is rumoured that RUSSIA HAS DECLARED WAR AGAINST FRANCE.

DOMESTIC NEWS.

CONGRESS, Dec. 14th.

House of Representatives.

There were forty-four petitions and memorials presented and referred this day.

Sunday Mails.—The memorial presented by Mr. Coulter was on the subject of Sunday Mails—recommending that the mail should be discontinued on the Sabbath. On its presentation

Mr. Johnson, of Ky. objected to giving the petition the direction moved by the gentleman who presented it. He observed, that if the authors of the petition had an advocate, or advocates on this floor, he was perfectly willing that the Report formerly made by the Post-Office Committee on the general subject, should at any time be called up. Let the House hear what gentlemen had to say on a subject, which he had always thought, and would now say, ought never to have been brought into the Hall of Congress. He was desirous to hear what could be said in favour of Congress interfering with religious considerations. The Committee had acted on the subject, and it would not do so again, unless compelled to do so by an express order of the House. He hoped the gentleman from Pennsylvania (Mr. Coulter,) would acquiesce in the motion which he would now make that the petition be laid on the table; or rather, that it be referred to a Committee of the Whole on the State of the Union; and he made that motion.

Mr. Coulter said that he felt very indifferent what direction should be given to the petition. He had always considered it proper, when the House was addressed in a decorous manner, on any subject proper for legislation, to give the petition a respectful consideration. In the present case, as the course indicated by the Chairman of the Post-Office Committee was likely to effect the very object which the petitioners had in view, viz: to have the subject discussed, and obtain some action of Congress in relation to it, he was entirely willing that it should be adopted.—He had made a different motion, only out of the courtesy which he supposed due to the Post-Office Committee, and in compliance with the custom of the House. He had no doubt that the honorable chairman of the Post-Office committee was both competent and willing to meet the discussion, which it was the object of the prayer of the petitioners to invite. If they had an advocate here, he would doubtless avail himself of the privilege of debating the question without being specially invited so to do by any one. Mr. C. said it was not his purpose to avow himself as their champion, as he did not feel himself pledged to any particular course in the matter; he should endeavour on this, as on other occasions, to do what he considered his duty to his constituents demanded. If that duty led him to advocate the cause of these petitioners, he should be ready, in so doing, to meet even the distinguished gentleman from Kentucky, (Mr. Johnson.)

Mr. Johnson again rose, but the speaker suggesting that there was no proposition before the House, the petition was referred to the Committee of the Whole on the state of the Union, by the acquiescence of the mover.

Colonization Society.—We learn from the New-York Spectator, that Mr. R. S. Finley, Agent for this Society, intends, if support can be raised in that city to fit out a vessel with emigrants to Liberia, to accompany them himself to Africa. He will not probably remain in Africa, as the labours of an efficient agent are very much needed in this country.—*Cincinnati Journal.*

Interesting Meeting.—A meeting was held by the citizens of Hudson, Ohio, on the 6th ult. with a view to an expression of their views and feelings with regard to the measures of our government towards the Indians. We have never witnessed, says the Observer and Telegraph, so large a collection of people, on an evening occasion in this town. The house, which is ordinarily but partially filled on such occasions, was crowded to overflowing. Several addresses were delivered, in which the Indians wrongs were feeling stated, and his rights vindicated. To these appeals the whole audience responded, as with one heart. An expression of deep sympathy for the suffering Indians, was visible in every countenance. A resolution was passed in favor of petitioning Congress in their behalf, and a committee appointed to confer with the citizens of other towns, as to the expediency of having a county meeting.

PRESBYTERIAN CHURCH IN LIBERIA.—The whole amount received up to Dec. 24, by Mr. Brand of Richmond, for building a Presbyterian Church in Liberia, is $317 50.

The Canton Register of the first of May, mentions the arrival of the steamboat Forbes, from Calcutta. The Chinese were perfectly wonderstruck when they saw the steamboat at work, and some of them exhibited symptoms of fear.

Rev. Thomas Shepard, of Ashfield, and Rev. B. F. Clark, of Buckland, Mass. have recently renounced free masonry.

Fourteen Menomenie chiefs, accompanied by Colonel Stambaugh and Major Forsyth, arrived in this city, on Tuesday, from Green Bay, on their way to Washington city. They put up at the New-York Hotel in Greenwich street.—*N. Y. Obs.*

Temperance in High Places.—A correspondent of the Journal of Commerce, in a letter dated Washington, Dec. 17th, says:—"Gen. Macomb yesterday gave a dinner to the various clergymen of the city with whom he was acquainted. They went on this occasion to meet the venerable Dr. Balch of Georgetown, with his recently married wife. The Doctor, now nearly 80 years of age, more than fifty of which have been spent in the ministry in Georgetown, has consoled the solitude of age with a wife of suitable years. The General married his eldest daughter, and thus to the company of the clergy there was added that of the family friends, making up a circle that resembled the scene of the great New-England festival of Thanksgiving. Senator Grundy was also present. Episcopalians, Presbyterians, Baptists, and Methodists mingled in harmonious intercourse, while they enjoyed the hospitality of the General's table, and received from him expressions of regard for their character and office. It may be pleasing to you to know that ardent spirits are excluded from the table of Gen. Macomb, as they are from the entertainments of the French Minister, and perhaps from other high circles in Washington. The friends of temperance must hail this as an auspicious beginning in a place where gaieties, fashion and dissipation have diffused so extensive and fatal an influence, dividing the empire of the season with politics and party spirit."

MARRIED,

On the 6th inst. by the Rev. N. H. Hall, Mr. Augustus Hall, of Lexington, to Miss Sarah Henderson, daughter of James W. Henderson, of this county.

DIED,

In this town, on Saturday evening last Mr. FRANCIS DOWNING, aged about 50 years. He was in good health on Thursday morning; in the forenoon of which day, about 10 o'clock, he was taken with a paralytic affection, which almost instantly deprived him of speech and all his bodily powers; in which state he continued until about 9 o'clock on Saturday evening, when his spirit took it departure from the body. Truly, "in the midst of life we are in death." Mr. Downing was a very peaceful and respectable citizen.

In Georgetown, the 2d inst. Miss SARAH ANN KING, daughter of Mr. William King, of this county. She became a member of the first Presbyterian church in this town about three years since; and continued to adorn the doctrines of God her Saviour, by her walk and conversation, from that time till her exit from this world, as we trust, to a better. "Blessed are the dead who die in the Lord."

In this county, on the 30th ult. in the 73d. year of his age, Capt. ABRAHAM VENABLE, after a lingering illness of several years.

In Adams county, Ohio, on the 36th October last, Rev. WILLIAM BALDRIDGE, in the 70th year of his age.

In East Tennessee, at an advanced age, Rev. SAMUEL DOAK, D. D. formerly President of Washington College in that state, and for many years a distinguished teacher of youth.

TO CORRESPONDENTS.

An account of the death-bed exercises of Mr. Samuel Hall, of Nicholas county, may be expected in our next paper.

BOARD OF MISSIONS
OF THE GENERAL ASSEMBLY.

Pastors, Elders, and private members of those churches which have become auxiliary to the Board of Missions, within the bounds of the Synod of Kentucky, are respectfully reminded, that the period has *now* arrived, when, agreeable to their own voluntary engagements, their subscriptions of fifty cents a-year, (or one dollar, which entitles them to the monthly publication of the Board,) ought to be placed in the hands of the Treasurers of their Auxiliaries, and through them immediately forwarded to Mr. DAVID A. SAYRE, Lexington, Treasurer of the Board for the Synod of Kentucky. Promptitude and punctuality in paying the amount subscribed by each member of the auxiliaries, are indispensably necessary for the prosperity of this important Institution, which, as every one acquainted with the history of its benevolent operations for the two last years must know, has accomplished a vast amount of good.

The following table, which is to be found in the last annual report of the Board of Missions, will exhibit a brief view of the most important operations of the Board for the last three years.

	1828	1829	1830
Number of Missionaries,	31	101	106
Am't. of time embraced in their commissions,	9 y'rs.	60 y'rs.	162 y'rs.
Average expense of each y'rs. ministerial labor,	$336	$300	$130
Receipts,	$2466	$6000	$12,632 42
Appropriations,	$3000	$15000	$23,782 34
Number of Auxiliaries,	none	150	360
Congregations & destitute districts supplied,	not rep.	not rep.	300

The success of their operations, under the gracious interposition and blessing of God upon them, it is believed, is without a parallel in the history of Missionary operations in our country. Upon the Auxiliary Societies the Board have chosen deliberately to depend for their principal resources. Let every member, therefore, of these Auxiliaries, feel himself in conscience bound, to be punctual in paying his annual subscription.

SIMEON H. CRANE, *General Agent*
for the Valley of the Mississippi.

January 3, 1831.

POETRY.

GOD IS LOVE.

All I feel, and hear, and see,
God of love, is full of thee.

Earth with her ten thousand flowers,
Air, with all its beams and showers,
Ocean's infinite expanse,
Heaven's resplendent countenance—
All around and all above,
Hath this record—God is love.

Sounds among the vales and hills,
In the woods, and by the rills,
Of the breeze and of the bird,
By the gentle murmur stirred—
All these songs, beneath, above,
Have one burden—God is love.

All the hopes and fears, that start
From the fountain of the heart;
All the quiet bliss that lies,
All our human sympathies—
These are voices from above,
Sweetly whispering—God is love.

MISCELLANEOUS.

THE MYSTERIES OF LIFE.

To the reflecting mind, especially if it is touched with any influences of religious contemplation or poetic sensibilty, there is nothing more extraordinary, than to observe with what obtuse, dull, and commonplace impressions, most men pass through this wonderful life, which Heaven has ordained for us. Life, which, to such a mind, means every thing momentous, mysterious, prophetic, monitory, trying to the reflections, and touching to the heart, to the many is but a round of cares and toils, of familiar pursuits and formal actions. Their fathers have lived, their children will live after them; the way is plain; the boundaries are definite; the business is obvious; and this to them is life. They look upon this world as a vast domicil, or an extensive pleasure ground; the objects are familiar, the implements are worn; the very skies are old; the earth is a pathway for those that come and go, on earthly errands; the world is a working-field, a ware-house, a market place,—and this is life.

But life indeed—the intellectual life, struggling with its earthly load, coming it knows not whence, going it knows not whither, with an eternity to be experienced before it, with all its strange and mystic remembrances, now exploring its past years as if they were periods before the flood, and then gathering them within a space as brief and unsubstantial as if they were the dream of a day—with all its dark and its bright visions of mortal fear and hope; life, such a life, is full of mysteries. In the simplest actions, indeed, as well as in the loftiest contemplations, in the most ordinary feelings, as well as in the most abstruse speculations, mysteries meet us every where, mingle with all our employments, terminate all our views.

Nay, the bare connexion of mind with matter, is itself a mystery. The extremes of the creation are here brought together, its most opposite and incongruous elements are blended, not only in perfect harmony, but in the most intimate sympathy. Celestial life and light mingle, nay, and sympathize, with dark, dull, and senseless matter. The boundless thought hath bodily organs. That which in a moment glances through the immeasurable hosts of heaven, hath its abode within the narrow bounds of nerves, and limbs, and senses. The clay beneath our feet is built up into the palaces of the soul. The sordid dust we tread upon, forms, in the mystic frame of our humanity, the dwelling place of high reasoning thoughts, fashions the chambers of imagery, and moulds the heart, that beats with every lofty and generous affection. Yes, the feelings that soar to heaven, the virtue that is to win the heavenly crown, flows in the life-blood, that in itself is as senseless as the soil from which it derives its nourishment. Who shall explain to us this mysterious union—tell us where sensation ends, and thought begins, or where organization passes into life? * * * * * *

Turn to what pursuit of science, or point of observation we will, and it is still the same. In every department of thought we sooner or later come to a region, into which our inquiries cannot penetrate. Every where our thoughts run out into the vast, the indefinite, the incomprehensible; time stretches to eternity, place to immensity, calculation to 'numbers without numbers,' being to Infinite Greatness. Every path of our reflections brings us at length to the shrine of the unknown and unfathomable, where we must sit down, and receive with devout and child-like meekness, if we receive at all, the voice of the oracle within.

Even the purest demonstrations in philosophy and the mathematics often result in mysteries and paradoxes. Matter that is infinite, is infinitely divisible. A drop of water may be balanced against the universe. That, gentle reader, if thou hast ever chanced to hear of it, is the hydrostatic paradox. But there are pneumatic paradoxes too, and metallic wonders, wrought in the dark and silent mine, and geologic marvels, every where disclosed in the capacious bosom of the earth, in which flood and fire seem so mysteriously to have struggled together.—Nor is there a plant so humble, nor hyssop by the wall, nor flour nor weed in the garden, that springeth from the bosom of that earth, but it is an organized and living mystery.—The secrets of the abyss are not more inscrutable, than the work that is wrought in its hidden germ. The goings on of the heavens are not more incomprehensible than its growth, as it waves in the breeze.

Life, I repeat—and I say, let the dull in thought, let the children of sense, be aroused by the reflection—life is full of mysteries. If we were wandering through the purlieus of a vast palace, and found here and there a closed door, or an inaccessible entrance, over which the word 'MYSTERY' was written, how would our curiosity be awakened by the inscription? Life is such a wandering, the world is such a structure; and over many a door forbidding all entrance, and over many a mazy labyrinth, is written the startling inscription that tells us of our ignorance, and announces to us unseen and imaginable wonders. The ground we tread upon is not dull, cold soil, not the mere paved way, on which the footsteps of the weary and busy are hastening, not the mere arena on which the war of mercantile competition is waged; but 'we tread upon enchanted ground' * * * *

And then, if the soul communicates with the outward world, through mysterious processes, what power has that world—its objects, its events, its changes, its varying hues, its many-toned voices, what mysterious power have they, to strike the secret springs of the soul within!

"It may be a sound—
A tone of music—summer's eve—or spring—
A flower—the wind—the ocean—which shall wound,
Striking the electric chain, wherewith we're darkly bound;
And how, and why we know not, nor can trace
Home to its cloud this lightning of the mind."

But if nature is bound with almost magic spells of association to our maturer years, what a pure and fresh mystery is it to our childhood! Ah! Childhood—beautiful mystery!—how does nature lie all around thee, as a treasure-house of wonders! Sweet and gentle season of being! whose flowers bring on the period of ripening, or bloom but to wither and fade in their loveliness; time of 'thick coming' joys and tears! of tears that pass quickly away, as if they did not belong to thee, of joys that linger and abide long, and yet make the long day short—time of weakness! yet of power to charm the eye of sages from their love; Childhood! what a mystery art thou, and what mysteries dost thou deal with! What mystery is there in thy unfolding faculties, that call forth wonder from those that gaze upon thee, and seem to thyself at times, almost as if they were strange reminiscences of an earlier being! What mystery is there in thy thoughts, when thou art first struggling to grasp the infinite and eternal! when thou art told of immortal regions where thou shalt wander onward and onward forever, and sayest, even to the teaching voice of authority, "It cannot, father! it *cannot* be!"

And there are mysteries, too, thickly strewed all along the moral path of this wonderful being. There are "mysteries of our holy religion." Miracles of power, giving attestation to its truth, ushered it into the world. Wonders of heavenly mercy are displayed in its triumphs over the human soul. Gracious interposition, too, of the teaching Spirit and succoring Providence, hold the infirmities and struggles of the faithful.

And the results, moreover, of this great and solemn trial of human nature, that is passing on earth, are as mysterious as the process—the heavenly interposition and the human effort, and these, too, alike mysterious—the heavenly interposition, certain, but indefinable; the human will strangely balanced somewhere, but nobody can tell where, between necessity and freedom.

Goodness, in the heart, is a mystery. No language can define it, which does not equally need definition. No man can know, but by an inward experience in reality inexpressible. Goodness is a breath in the soul, we know not from whence; it cometh and it goeth, like "the wind that bloweth where it listeth;" it is the inspiration of the Almighty.

And sin!—how great and tremendous is that mystery! That beneath these serene and pure heavens, which beam with the benignity of their Maker; that amidst the fair earth, amidst ten thousand forms of perfection—that where all else is perfect, the spoiler should have gone forth to mar and to crush the noblest and fairest; this is "the mystery of iniquity, that hath been hidden from ages," and is not yet fully unfolded. This was the theme that tasked and tried the meditations of the old philosophers. *Unde malum et quare?* "Whence is evil, and why?" Noble minded old men! sages of the elder world! when I look at the busy and giddy throng, that think of nothing but pleasure or gain, that question not this mysterious life nor this mighty sphere, but to ask for the way to gratification and profit, I turn to you with veneration and refreshment of spirit. I pay a homage to your sublime meditations, less only than that which I give to the inspiration of apostles, and the visions of holy martyrs. Ay—Christian men of this every day world may call you heathens, and those who bear of the christian religion nothing but the name, may think themselves entitled to look upon you with pity or scorn; but contrasted with them, ye are as stars that shine from the depths of the midnight heaven, compared with the insects that sport in the beams of the noontide sun.—*Goodrich's Token for* 1831.

(From Charnock's Marine Architecture.)

ANCIENT SHIPPING.

Can it be believed, that rival nations like Rome and Carthage, which for such a length of time, and through a series of wars, disputed the empire of the sea; or that Greece and Egypt, who have left us such evident and irrefragable proofs of their perfection and ingenuity in every other art and science, should have made no progress in naval architecture? Have we, because the art of navigation was imperfect, and that in consequence of the non-discovery of the compass the ancients seldom ventured out into the open sea, any just reason to conclude their vessels were bad sailers and difficult to be worked with promptitude and exactness? Their peculiar exigencies rendered well-constructed vessels indispensably necessary to them; for, to say nothing of the quality or requisites capable of resisting hurricanes or tempests, the neighborhood of the coast is much more subject to be affected by sudden gusts of wind than the open sea, and the shore continually attended by shoals and shelves which are exceedingly dangerous, not to say destructive to shipping. It is an absolute certainty that the ancients adopted a number of wonderful machines to the use of their marine, the very name and form of which we have in many instances lost. The character of Archimedes, to whom they were principally indebted for their mechanical discoveries and inventions, is too firmly established to render their powers, wonderful as they were, a matter even of doubt. It is a well known fact, that the Romans transported by sea, from Egypt to Rome, obelisks formed out of one single stone, of a length and weight so enormous that it would be impossible to put them on board any modern ship whatever.

It cannot moreover be denied, that in aid of the naval wars they had a variety of resources, and the greatest industry in providing curious expedients which have become needless now, since the discovery of gunpowder and the invention of cannon.

No author, Vegetius excepted, has afforded us any scientific information, at all satisfactory relative to the ancient marine. He too wrote in a time (about the year 380 of the christian era) when the history of it was nearly lost. We can nevertheless collect enough from this author to impress us with a favourable idea of their extensive knowledge and skill in it; to his evidence we cannot refuse joining the testimony of a crowd of ancient historians, and the descriptions, vague as they may in some instances be, which they afford us of the vessels of their time.

These accounts incontestibly prove that many of the vessels of antiquity were of dimensions infinitely larger than modern ships of what are called the line; to say nothing of the very splendid manner in which they were decorated.

Athenæus gives the following wonderful, and to modern conceptions, incredible account of a ship.

"It had forty ranks of oars, was four hundred and twenty English feet in length, fifty-seven feet broad, and nearly eighty feet perpendicular height from the taffrel to the keel. It was furnished with four rudders or steering oars, forty-five feet in length, and the longest of the oars with which it was impelled, were in length equal to the extreme breadth of the vessel. The crew consisted of upwards of four thousand rowers, and four thousand, or as some accounts say, three thousand other persons were employed in the different occupations of navigating so immense a floating fabric."

On reading this account of an ancient galley, I was reminded of a passage in Isaiah. "But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no *galley with oars*, neither shall gallant ships pass thereby."

I think we have reason to conclude that the ship which Paul sailed in, and in which he was wrecked, was a large ship; he says, "And we were in all in the ship *two hundred three score and sixteen souls*." Again he says, "And falling into the place where two seas met, they ran the ship aground, and the forepart stuck fast and remained immoveable, but the hinder part was broken with the violence of the waves."

St. John, speaking of the fall of Babylon, says, "And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city? And they cast dust on their heads, and cried weeping and wailing, saying, Alas, alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness."

The ships of the ancients are represented as possessing great strength.—Strong pointed bars of iron were secured to the bows, with which to run down their enemies.

"Howl ye ships of Tarshish, for your *strength* is laid waste."—Isa. xxiii. 14.

EAST-INDIA MARINE HALL, SALEM.

This institution is a private society, and the greatest ornament to Salem as a place for amusement. It is composed of gentlemen, who are, or have been engaged in the East-India trade, and who manifest a very laudable ambition, by preserving in this spacious and elegant hall, so many gems gathered from every quarter of the world. The curiosties are chiefly imported from the East-Indies, and display many of the wonders of those regions of idolatry.

Here are *idol gods* from the Sandwich Islands, and *wax figures* of the different tribes or casts of the natives of Hindostan and Burmah; here is the *helmet* and the *sword* which was the glory of the warrior, a *sprig* of the *willow* which bows over the tomb of Napoleon, and a *fragment* of the *wood* which composed his coffin: here is the *canoe* and the *dress* which was the delight of the Indian, and a specimen of the *hand-writing* which shows the beginning of civilization in the barbarian; here is the bold *eagle*, as if ready to soar to the sun, and the *sloth*, whose name signifies his whole character; here is a *globular box*, ingeniously carved to represent the upper and the lower regions, and a *cherry-stone* which contains within its circular limits, two hundred silver spoons. The curiosties in this hall are as diversified in their beauties as these few specimens are dissimilar in their character.

The inhabitants of Salem glory in their rational and scientific amusements; and it is to the honor of the town that they are best adapted to their taste. The Athenæum, Historical Society, Lyceums, Libraries, Reading Rooms, and its many book-stores, signify to the mind's eye, that intellectual enjoyments, and not the perplexities of a great business, are esteemed the happy privilege of this people. Strangers who visit this place, especially when enervated by a depression of spirits, at a city of churches, academies, country-seats, and cottages, whose happy inmates express, by their cheerful countenances and their pleasant smiles, that they welcome you with pleasure to participate with them in worshipping their Creator, and in admiring the works of his wisdom. The name of the town brings to the remembrance of the christian a pleasing association of ideas.

We unfeignedly say in reference to the *East-India Marine Hall*, that we believe this repository of curiosities to contain within its galaxy of beauties, the quintessence of all the museums and theatres that adorn the cities of the United States.—*Christian Watchman.*

"AN APPLYING CONSCIENCE."

[Furnished by a Clergyman.]

"Mr.———, did you preach that sermon for us last Sabbath, or did you not?"

"I did, madam."

"Did you preach it for us, and nobody else?'

"O no, madam; in the first place I preached it to myself in my study, that is, I made a self-application of it as I usually do of the instruction I intend giving to the people; I then preached it in public, and observed you were present. Of course, it was preached to you, as well as to others, but not with a special reference to you, or any other individuals in the assembly."

"I thought the conversation held at our house at the time of your last visit suggested some things to your mind, and you preached that sermon on purpose to reprove us."

"O no, madam, that was not a reproving discourse. Besides, you know I commonly write my sermons, and that sermon I had written several weeks previous to my visit, and in preaching I made no alteration."

"I know your language was not in the form of reproof; you gave instruction on truth and duty, and exposed the evil of sin. But you know we are in debt, and people are PUSHING us; and I was exceedingly mortified to be so exposed before the whole congregation."

"I did not know your unhappy circumstances when I wrote the sermon, which being one of a regular series, was presented in its proper place and order. I am glad to find you feel the force of truth, and hope you will endeavor to perform your duties, and avoid sin. I trust you will not attribute to me any improper motives, for I assure you I had no intention of wounding your feelings."

This conversation occured as I was returning from an evening meeting with one of the communicants of my congregation, and his wife. The man, it seemed, was in low circumstances, and involved in debt, and manifested obstinacy when pressed for payment. In a day or two afterwards he called upon me, and urged me to buy a flock of sheep of him. I declined; he was importunate; I still declined, alleging that I had once been unsuccessful in an attempt to keep sheep. He made some remarks on the sermon of the preceding Sabbath, and said, that "though his wife was rather wounded, he knew very well he deserved reproof, and as the discourse was not intended to expose his faults individually he ought not to be offended, but rather to make a good practical improvement of the instructions he had received." He left me apparently in an uneasy state of mind. On the following Sabbath the same series of discourses was continued, and the sin of not paying debts as they became due, and the long delay of payment without the consent of the creditor was again brought up, and the extensive evils of it exposed, and shown to be a sin against God and man.

Early the next morning the gentleman called, and still more importunately pressed me to purchase his flock of sheep. I still declined. He left me with a state of feeling which I thought required sympathy. He soon returned and a third time insisted on my purchasing his flock. "I want to pay Uncle R——," said he. "When Mr. B—— left this place I owed him a small sum; he has since died, I am still in debt to his estate, and his family need their own, which I am unjustly withholding from them. Uncle R. is agent for the estate; he is low in a consumption, and expects to live but a short time, and wishes to make a final settlement of Mr. B.'s affairs while he yet lives. Without knowing my particular case and circumstances, you providentially brought this subject before me in its proper light, and have made me sensible of my guilt. In this you have done me a favour; you may do me another favour by buying my flock. I will sell all my stock, and every article of property I possess, to get out of debt, and henceforth I will try to be an HONEST MAN." At length I acceded to his request. The man paid his debts, lived economically, acquired credit, prospered and was respected.—*Home Missionary.*

CHRISTIAN PRIVILEGES.

When the church is favored with unusual spiritaal privileges, those who pray cannot feel too deeply, that neither the powers of eloquence, nor the best argument which a servant of Christ can draw from the sword of God, will avail to convert a sinner—and that if those privileges are not enjoyed in the exercise of the spirit of prayer, the season will pass away without benefit.—Its fruits will be the vague recollection of the sermons heard, recalled perhaps, with feelings of complacency which the gospel did not inspire.—*South. Rel. Tel.*

The strength of the Church consists—not in the *number* of its members—but in the maturity and vigor of their *piety*. One who keeps alive at all times, the spirit of prayer, may, by the power of his example, and the efficacy of his supplications, be instrumental in the conversion of many enemies—while a hundred worldly-minded professors would, by *their* example, the more effectually lull to sleep the consciences of sinners and smooth their way to perdition.—*Ib.*

THE ORPHAN.

[Translated for the New York American.]

It was a December night. The ground was covered with snow: the north wind blew violently, and whistled as it passed among the willows that shaded the tombs of the cemetry of Passy. George, the watchman of the church-yard, was finishing his nightly rounds, attended by his faithful Dragon. At that moment the moon cast her beams on that portion of the burial ground appropriated to the poor; the watchman thought he perceived a shadow creeping along the ground; he gave Dragon the accustomed signal, and in an instant the animal with a bark sprang towards the object; his master followed him, and soon found him caressing a young child, who, extended on the ground, was endeavoring to dig the earth up with his hands. It was Paul, left an orphan but two days before, and the favorite of Dragon among all the children of the village; for every morning Paul divided his breakfast with him. "What are you doing there my boy?" said George. Paul raised his head, and wiping two big tears from his cheeks, replied "I am looking for mother." The watchman, affected by the answer, took the child in his arms, and carried him from the mournful place.

For several days he was carefully watched; but he soon stopped crying, and every one thought he had forgot his sorrow. However, about a month after, during a night still colder than that in which George found the orphan at the grave yard, the watchman heard Dragon howling most piteously; he seemed to be near the grave. George immediately directed his steps towards it, and, by the light of his lantern, perceived Dragon extended by the lifeless body of Paul.—The orphan had found his mother! The next day he was laid by her side.

RESIGNATION.

A military officer being at sea, in a dreadful storm, his lady, who was waiting near him, and filled with alarm for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck and supporting himself by a pillar of a bed place, he drew his sword, and pointing it to the breast of his wife, he exclaimed, "Are you not afraid." She instantly replied, "No, certainy not," "Why?" said the officer. "Because," rejoined the lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember I know in whom I have believed, and that he holds the winds in his fist, and the waters in the hollow of his hand."

IGNORANCE OF AMERICA IN EUROPE.

A letter from an American gentleman at Paris, says: "You would be astonished to witness the ignorance that prevails in Europe, with regard to our country, and its institutions. Its extent and resources are beyond their comprehension. Our government is a perfect puzzle, and they cannot understand how twenty-four sovereignties can form one, and yet each retains its own sovereignty. To an *Hinglishman* who asked me what was the general language of the country, I replied we talked the American language,—a kind of antique English, such as was written by Addison and Johnson, and spoken by Burke and Pitt, but which I could not recognise as the legitimate English which I heard in common use in England. A Yorkshireman, who was my fellow traveller on the top of a coach, upon learning I was an American, complimented me by saying, 'Yees talks ez gude Hinglish ez hi duz.' 'Yees sur, hand hize cum to Yorkshire, (said I,) to perfect my hedication."'—*Balt. Am.*

A negro in Jamaica was tried for theft, and ordered to be flogged. He begged to be heard, which being granted, he asked if white man buy tolen goods why he be no flogged too?"—"Well," said the Judge, "so he would." "Dare den," replied Mungo, "is my Massa, he buy tolen goods, he knew me tolen, an' yet he buy me."

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